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## Notes.

### THE EARLY USE OF SHORTHAND.

Modern shorthand dates from the year 1588, when Timothy Bright, M.D., published, with a dedication to Queen Elizabeth, his work entitled 'Characterie: an Arte of Shorte, Swifte, and Secrete Writing by Character.' This primitive system of stenography was clumsy enough, but, imperfect as it was, it seems to have been very soon turned to practical account, as appears from the title-page of the following black-letter booklet:—

"A Sermon of the benefite of Contentation. By H. Smyth. Taken by Characterie. London, Printed by Roger Ward, for Iohn Proctor, and are to be sold at his shop vpon Holborne bridge, 1590," 16mo., without pagination.

Prefixed is the following address:—

"To the Reader. There came to my handes (gentle Reader) the copie of a Sermon, which intreateth of couetousnes, which though it were not the authors minde or consent that it shoulde come foorth thus in market, yet considering that it is a doctrine so necessarie for these dayes, wherein it said, that Charitie shall waxe colde, I thought good to commit it to the presse, preferring the profit and vtility of many in publishing it, before the pleasure of the Authour in concealing it."

The sermon evidently sold well, as in the same year another unauthorized edition was published with this title:—

"The Benefite of Contentation. By H. Smith. Taken by Characterie, and examined after. London, Printed by Abell Ieffes for Roger Ward, 1590," 16mo.

Henry Smith, the preacher of the sermon, was a very remarkable man. He was reader or lecturer at St. Clement Danes, in the Strand, where he obtained unbounded popularity. Indeed, he was esteemed the miracle and wonder of his age for his prodigious memory, and for his fluent, eloquent, and practical way of preaching. He was commonly known as "silver-tongued Smith," being "but one metal in price and purity beneath St. Chrysostome himself." Dr. Thomas Fuller, his biographer, conjectured that his death occurred about the year 1600, but, in point of fact, he was buried at Husband's Bosworth, in his native county of Leicester, on 4 July, 1591.

Smith took umbrage at the publication of his sermon without his consent, and accordingly a third edition appeared in Roman letter, with the following title-page:—

"The Benefite of Contentation. Newly examined and corrected by the Author. London, Printed by Abell Ieffes, 1591," 16mo.

The address to the reader is in these terms:—

"Hearinge how fast this Sermon hath vttered, & yet how miserablye it hath bin abused in Printing, as it were with whole lims cut off at once, and cleane left out, I haue taken a little paines (as my sicknesse gaue me leaue) both to perfit the matter, and to correct the print. Now as the Angell saide to Iohn, Take this Booke & eate it: So I wish that thou hadste so digested this doctrine, that all the parts of thy body and soule were strengthened by it. But if al this will not make thee content with that thou hast, sorrow that thy Couetousnes is greater than others: and neuer loue thy selfe vntill thou can finde in thy hart to be blessed. Farewell. Thine H. Smith."

It is clear that this early attempt at verbatim reporting was by no means a success so far as accuracy was concerned. But the reporter continued his work, and there appeared:—

"A Fruitfull Sermon, Vpon part of the 5. Chapter of the first Epistle of Saint Paul to the Thessalonians. By Henrie Smith. Which Sermon being taken by Characterie, is now published for the benefite of the faithfull. At London, Printed for Nicholas Ling, 1591."

Another edition, with the same title, appeared in London, "Printed for the widdowe Broome, 1591."

As Smith was the Spurgeon of his age, his sermons were in great demand, and publishers employed shorthand writers to take down "in characterie" many of his pulpit utterances. For instance, in the 1591 edition of 'The Wedding Garment,' a sermon on Romans xiii. 14, Smith prefixed a short epistle referring to false copies "printed without his knowledge, patched, as it seemed, out of some borrowed notes."

Again, there were two editions printed in 1591 of 'The Restitution of King Nabuchadnezzer,' and in Smith's collected sermons is an address to the reader, stating that this and two other sermons on Nabuchadnezzer had theretofore been printed from an imperfect copy, "having in some places the minde of the Authour obscured, in other some the

sentences unskilfully patched together." Another celebrated work of Smith's, viz., 'The Examination of Usurie, in two sermons,' was surreptitiously published in 1591, having been "taken by characterie and after examined."

These examples show that the new art of swift writing was extensively used for practical purposes within three years after its invention had been made known to the world. New systems of stenography were soon afterwards developed, and it is not improbable that some editions of the plays of our early dramatists may have been based upon shorthand notes. On this subject I need only refer to the admirable treatise on 'Shakspere and Shorthand,' 1884, by my friend Mr. Matthias Levy. THOMPSON COOPER, F.S.A.

## LITERATURE VERSUS SCIENCE.

(*Continued from* p. 3.)

As to France, Renan's prophecy is well known, according to which poetry and all the arts will sooner or later die out, suffocated by science, as other literary genders have gone before (the epic poem and the tragedy). The dreadful omen is echoed by Victor Meunier, in his 'Apostolat Scientifique' (1857) and 'La Science et les Savants' (1864); by Musset, in the well-known lines :—

Tout est bien balayé sur vos chemins de fer,
Tout est grand, tout est beau—mais on meurt dans votre air ;*

by Edm. Scherer, in his 'Études sur la Littérature Contemporaine' (vol. iv. chap. iii.), where it is assumed that if poetry lives, it will only be as a private cult of rare individuals, the people having ceased to believe in it; and by M. Ch. de Pomairols, for whom

"le don de la poésie et le goût de la vérité philosophique s'unissent difficilement chez le même homme; ils constituent pourtant deux attributs nécessaires de l'esprit humain, qu'il est dur de sacrifier l'un à l'autre."†

M. Paul Bourget, in his dialogue 'Science et Poésie,'‡ argues, through the lips of one of the speakers, who seems to express, in part at least, his own opinions, that poetry can no longer be an instrument or envoy of truth, and that it must more and more confine itself to the domain of sensibility, while its rival, science, takes possession more and more of the domain of intelligence. French poets almost unanimously agree in admitting that an accord between science and poetry will take place, to the advantage of the latter. Th. de Banville says, concerning progress :—

Démon de la science et du jour, tu répands
La poésie et la lumière.§
La Nature, aujourd'hui voilà la tentatrice,*
Je t'ai d'abord cherchée, ô Science hypocrite,
Qui, sous ton masque noir, caches l'amour ardente.
Faust chercha la Science et trouva Marguerite,†
J'ai cherché la Science et j'ai trouvé l'Amour.‡

M. Sully Prudhomme is more explicit, and goes so far as to say in the "Dédicace" of his poem 'La Justice':—

"Il me semble qu'il n'y a, dans le domaine entier de la pensée, rien de si haut ni de si profond, à quoi le poète n'ait mission d'intéresser le cœur.....Dans cette tentative, loin de fuir les sciences, je me mets à leur école, je les invoque et les provoque."

And in the poem itself he sings (*première veille*) :—

La science a miné le vieux monde illusoire,
Et triant les débris qui jonchent la mémoire,
Elle repeuple l'âme avec des pensers vrais.
(*Epilogue*) Que la cause du beau n'est jamais désertée
Par le culte du vrai pour le règne du bien ;
Qu'on peut être à la fois poète et citoyen,
Et fondateur, Orphée, Amphion et Tyrtée.

Elsewhere,§ turning to the poets to come, he exclaims :—

Poètes à venir, qui saurez tant de choses,
Et les direz sans doute en un verbe plus beau.

Baudelaire, the great *décadent*, is an exception. Here is his opinion :—

"La poésie et le progrès sont deux ambitieux qui se haïssent d'une haine instinctive, et quand ils se rencontrent dans le même chemin, il faut que l'un des deux serve à l'autre."‖

According to him, the servant will be poetry. M. Ch. Letourneau closes his book on the 'Évolution Littéraire dans les Diverses Races Humaines' (1894, p. 542) by saying that the great scientific ideas will supply fresh material to poetry, as we have seen happen with some of the poets of this century, among them Goethe and Shelley. "Ils n'ont été que précurseurs," he concludes, "mais, un jour, ils seront grandement honorés à ce titre." Long before him, other critics and writers of his country had come to similar conclusions :—

"Dans les sciences comme dans les lettres, l'imagination voit et saisit les objets, les situations, les circonstances, et les diverses faces de phénomènes : l'invention les combine ensuite et les dirige vers un but. C'est par elle que le poète, développant les passions de ses personnages, amène d'une manière naturelle et sure le dénoûment de l'action qu'il a imaginé. C'est par elle que le savant, combinant les forces de la nature empreintes dans les propriétés des substances qu'il emploie, fait sortir les vérités générales du dédale des phénomènes particuliers."¶

"C'est une erreur de croire que la science étouffe l'admiration et que l'œil du poète s'éteint à mesure que

* 'Rolla.'
† Lamartine, 1889.
‡ *Fortnightly Review*, vol. xliii. (1888) p. 568.
§ 'Les Occidentales' ('La Mitrailleuse').

* Houssaye, 'Cent Sonnets' ('Les deux Siècles').
† *Ib.* ('Le livre Trascendant').
‡ *Ib.* ('Eureka').
§ 'Les Vaines Tendresses' ('Aux Poètes Futures').
‖ 'Curiosités Esthétiques' (1880), p. 261.
¶ 'Discours sur l'Esprit d'Invention et de Recherche dans les Sciences. Lû à la Séance Publique de l'Institut le 3 Janv. 1814' ('Mélanges Scient. et Littér. par J. B. Biot,' Paris, 1858, vol. ii. p. 87 : see p. 89).

l'œil du naturaliste embrasse un plus vaste horizon. L'examen, qui détruit tant de croyances, fait jaillir aussi des croyances nouvelles avec la lumière."*

"Je crois reconnaître des signes littéraires nouveaux: science, esprit d'observation, maturité, force, un peu de dureté. Ce sont les caractères que semblent affecter les chefs de file des générations nouvelles. Anatomistes et physiologistes, je vous rencontre partout."†

"Après tout ce qu'on a fait, il y a encore des abîmes à explorer dans l'imagination et dans le cœur de l'homme; il y a à peindre de nouveaux sentiments que développe le progrès des siècles. Ces grandes idées elles-mêmes de la science, ces vues élevées de la philosophie et de l'histoire ont leur poésie, et cette poésie est à faire. Il y a là pour nous une mer d'enthousiasme qui n'est pas prête à tarir. Non, messieurs; quoi qu'il arrive et quoi qu'il semble, la poésie ne passera pas sitôt de mode en ce monde."‡

"La contemplation esthétique et la contemplation scientifique se touchent et se ressemblent. L'une et l'autre sont désintéressées."§

"L'opposition qu'on se plaît à établir entre l'imagination et la science est plus superficielle que profonde, et la poésie aura toujours sa raison d'être à côte de la science.....Tous les théorèmes de l'astronomie n'empêcheront jamais que la vue du ciel infini n'excite en nous une sorte d'inquiétude vague, un désir non rassasié de savoir, qui fait la poésie du ciel.....La science, qui commence par l'étonnement, finit aussi par l'étonnement, et c'est de l'étonnement que naît la poésie comme la philosophie.....La poésie est elle-même une sorte de science spontanée.....La science, en face de l'inconnu, se comporte donc à beaucoup d'égards comme la poésie, et réclame le même instinct créateur. Pour la faire avancer, il faut une puissance d'intelligence intuitive amassée par plusieurs générations; il faut cette vue intérieure dont parle Carlyle, *insight*, qui présente le vrai ou le beau avant d'en avoir la parfaite connaissance."‖

"On peut prévoir que, dans un temps plus ou moins rapproché, les habitudes et les procédés de la pensée humaine se modifieront dans un sens analogue à celui de la science elle-même: le but de l'activité individuelle se déplacera, la civilisation générale sera entraînée dans le même mouvement par la substitution progressive des principes universels de la science au particularisme haineux des égoïsmes de race ou de religion. On comprendra que le bien de chacun, loin d'avoir pour condition essentielle le mal d'autrui, est au contraire proportionnel à l'amélioration du sort de tous, et cette conviction, une fois entrée dans les intelligences, aura pour effet nécessaire d'introduire dans les rapports des hommes et des peuples la justice et la sympathie, par la communauté du but et des efforts, au lieu de l'hostilité qu'y entretient l'apparente contrariété des intérêts. Et de là naîtra une poésie nouvelle, fille de la science."¶

PAOLO BELLEZZA.

Circolo Filologico, Milan.

*(To be continued.)*

* G. Sand, 'Lelia,' vol. i. chap. xxxv.

† Sainte-Beuve, in his article on Flaubert's 'Madame Bovary' (1835).

‡ 'De l'Histoire de la Poésie. Discours prononcé en 1830' ('Mélanges d'Histoire Littér. et de Littérature par J. J. Ampère,' Paris, 1867, vol. i. p. 1 *sqq.*: see p. 48).

§ F. Paulhan, 'Le Nouveau Mysticisme' (1891), p. 83.

‖ 'Les Problèmes de l'Esthétique Contemporaine,' par M. Guyau, Paris, 1884, pp. 126, 127, 129, 141.

¶ 'L'Esthétique,' par E. Véron, Paris, 1890, p. 450. Cf. also 'De l'Influence des Idées Exactes.'

THE PARISH REGISTERS OF ST. ANNE'S, SOHO.—Many will be glad to be informed about the steps taken by the Soho Vestry for the preservation of the old and valuable registers of St. Anne's. Some years ago, a safe, with handsome metal doors and sides, but with no metal back, was erected, at considerable cost, in the clergy vestry room under the tower. This proved so damp that the registers were much damaged, and appeared likely in a short time to be utterly ruined. Various expedients were adopted to keep out the damp from the outer wall, but without success. Mr. Hughes then brought the matter before the Vestry, and proposed that a new and perfect safe should be purchased. As this appeared to be the only hope of saving the registers from entire destruction, the Vestry voted the necessary money, and one of Milner's safes was purchased at a cost of between 50*l.* and 60*l.* The new safe suggested the renovation and rebinding of the registers, and, after getting estimates, it was resolved that this should be done. Messrs. H. A. Martin & Son, of Berwick Street, were entrusted with the work, which has now been carried out under the superintendence of Mr. Hughes. The decaying or torn leaves have been carefully strengthened with transfer cloth, transparent enough for the writing to be seen through, and sufficient to stay the ravages of damp and minimize the wear and tear of future use. All the registers have been rebound in green vellum, and on the covering of each volume are lettered in gold the dates of the first and last entries. There are nine volumes of baptisms, twenty-four of marriages, and nine of burials; and one large churchwardens' account-book. Each series is consecutively numbered. The books are further preserved by a stiff board, covered with baize as a lining on each shelf. This prevents the wearing of the edges by the frequent sliding of them in and out. In fact, everything that could be done has been done, and great credit is due to the Vestry and to Mr. Hughes for the thorough and careful way in which this piece of public work had been done. We hope that the next step of the Vestry will be to follow the example of St. Martin's and other vestries, and get the registers printed and indexed. For this, however, we suppose we must wait a little longer.

V. S.

THE ORIGIN OF METAL PENS. (See 'Steel Pens,' *ante*, p. 47.)—On the night of Sunday, 7 Feb., 1841, a fire broke out in the old church of St. Giles, Camberwell, by which it was entirely destroyed. In the *Morning Herald* of 18 Feb., 1841, the following paragraph appeared:—

"Manuscripts found in the Vane of Camberwell Church.—Saturday afternoon, as one of the workmen engaged in clearing away the ruins of Old Camberwell Church was sorting the contents of a basket containing old lead, iron, &c., for sale to various purchasers, he found, among other relics, the vane that had formerly adorned the church steeple. It was formed of sheet

copper, and was intended to represent a roll of paper, having a pen of somewhat lengthy dimensions running through the centre. Curious to see how such a thing had been constructed, the workman, on picking up the roll of metal, proceeded to break it open, when, to his surprise, he found it really what the artist had intended to represent—a pen and paper case. The interior was found to contain three scrolls of paper and a large card. One of the papers is, 'This Phane was gilt by John Augustile Foulder, November 27th, 1797, (*ætat.*) 17 years. P.S. Wrote this with the point of this Phane.' On another paper is, 'John Foulder, sen., wrote this with the pen in November, 1797'; and on the third piece we read, 'John Gallington, November 27th, 1797.' On the back of the card is the following announcement: 'This Phane was made by Robert Brome, workman to Mr. Whaites, and wrote this with the pen, Nov. 27th, 1797, aged 38 years.' From which certificates it appears almost evident that the use of copper pens was antecedent to that of steel. The implement thus handed down to us, with specimens of its capabilities, is a foot and a half long."

The question arises, Is this a hoax, or is it genuine? Douglas Allport, who lived in Camberwell, and wrote and published 'Collections illustrative of the Geology, History, Antiquities, and Associations of Camberwell and the Neighbourhood,' in 1841, calls it "a clever hoax." In his description of the tower he states that the upper part of the tower had been repaired in 1799, and brickwork substituted for stone. In the tower were placed eight bells, which, with the turret surmounting the roof of the tower, capped by the vane, were destroyed, the metal of the bells themselves being reduced to granulated fragments, scarce larger than peas; and Allport infers from this that the vane itself must have perished. It does not absolutely follow that this must have happened; in its aërial position it may have escaped with some slight singeing, or in its fall have gone clear of the furnace which devoured the bells and brought the turret down. "But whither would conjecture stray?" There may be those living who can clear the matter up, or, at all events, cast some light upon the subject.

If we gain nothing more than the suggestion of an elegant and probable derivation for the word *vane*, we have good value. *Phanes*—Greek for manifestation, as in Epiphany, of an invisibility—is peculiarly appropriate in describing an indicator of the wind which renders the direction of it visible.

D. B.

Sir Piercie Shafton.—Fairholt, in his biographical introduction to 'The Dramatic Works of John Lilly,' p. x (2 vols., 1858) says, "Sir Walter Scott, in his 'Kenilworth,' makes his Sir Piercie Shafton 'parley Euphuism.'" It is, of course, in 'The Monastery'—a novel underrated by its author and by others—that Shafton gets scope. His self-estimate in chap. xxvii. is charming:—

"'If there be,' quoth the knight, 'a gallant at the British Court more fancifully considerate, and more considerately fanciful, more quaintly curious, and more curiously quaint, in frequent changes of all rich articles of vesture, becoming one who may be counted *point de vue* a courtier, I will give you leave to term me a slave and a liar.'"

Wit was the prominent feature of the original euphuism, but under Scott's magic touch the manner ripples over with large and gracious humour.

Thomas Bayne.

Helensburgh, N.B.

A Unique Gravestone.—The extract subjoined is a passage from a letter of R. L. Stevenson, and is quoted by Mr. Sidney Colvin in his editorial note to 'Weir of Hermiston' (p. 277):—

"'I 've been to church and am not depressed—a great step. It was at that beautiful church [of Glencorse, in the Pentlands, three miles from his father's country house at Swanston]. It is a little cruciform place, with a steep slate roof. The small kirkyard is full of old gravestones; one of a Frenchman from Dunkerque, I suppose he died prisoner in the military prison hard by. And one, the most pathetic memorial I ever saw: a poor school-slate, in a wooden frame, with the inscription cut into it evidently by the father's own hand.'"

The letter, according to Mr. Colvin, was written in the early seventies. It would be interesting to know if this simple memorial is still in existence, and to have some more particulars of it.

A. C. W.

"Those who live in glass houses should not throw stones."—It may be worth noting that this proverb originated so far back as the first year or so of James I., and that our royal Solon or Solomon was probably its author. At all events, I find the following in Seton's 'Life of the Earl of Dunfermline,' Lord Chancellor of Scotland:—

"When London was for the first time inundated with Scotchmen, the Duke of Buckingham, jealous of their invasion, organized a movement against them, and parties were formed for the purpose of breaking the windows of their abodes. By way of retaliation, a number of Scotchmen smashed the windows of the duke's mansion in St. Martin's Fields, known as 'the Glass House'; and, on his complaining to the king, his Majesty replied, 'Steenie, Steenie, those who live in glass houses should be carefu' how they fling stanes.'"

E. Walford.

Ventnor.

An Irish Shakespeare.—Canon Rupert Morris says, in his 'Chester in the Plantaganet and Tudor Reigns' (1895), p. 353, note 3:—

"It is interesting to note that 6 Ed. VI. the name of 'William Shakespeyre, nuper de Kilmaynham, Hibernia, laborer,' occurs as arrested for suspected felony."

F. J. F.

"Levee."—There is a generally prevalent, but very mistaken idea that the word *levee*, used to signify a royal reception, is a French word. There is hardly a newspaper which does not print it thus—*levée*, in the belief that the word is French. In official documents the word appears correctly as an English word, as it does also in books—such, for instance, as Greville's 'Memoirs'—written by per-

sons acquainted with the orthography of the word. It is derived, of course, from the French word *lever*. In the days of the old French monarchy the courtiers attended at the king's *lever* and at his *coucher*, and the former word was adopted into English with the slight alteration into *levee* and applied to receptions held by the monarch in the early part of the day.

The mistake of treating it as a French word is a natural one, looking to its peculiar termination and to the fact that there is a French word *levée*, meaning, however, something quite different, viz., a levy of soldiers or of money in the form of taxes, or, again, the raised bank of a river, such as those of the Mississippi, for instance, near New Orleans. But there is in French no word *levée* signifying a royal reception.

The word *levee* is entirely English, and to write it with an accent over the penultimate letter or to give it a French sound in speaking is wrong.

H. De la Hooke.

Brighton.

Tractarian.—It is not to be supposed that any question has ever arisen respecting the origin of the term *tractarian*. It was never used, so far as the writer is aware, until it was applied, by way of disparagement, to the writers of 'Tracts for the Times.' But the word was not coined for the occasion. In the *Man of Letters* for 15 May, 1824, there is a very severe "critique" (p. 99) of the Religious Tract Society's publications and methods; and comparing a revised or corrected seaman's song, or hymn, issued by the Religious Tract Society, with an older composition, the writer says, "The superiority of the vulgar version will be acknowledged, we think, even by the tractarians themselves." Here the word is used apparently in its purely etymological sense; but it may have been an old nickname revived, with a new meaning. If so, to what set of people was it originally applied? It may be noted that, according to the 'Dictionary of Religion,' ed. Rev. William Benham, 1887 (p. 1034), the name "Tractarian" was first given to the Oxford men by the Rev. Christopher Benson (*ob.* 1868), Master of the Temple 1827–1845, who was one of their strongest opponents. Daniel Hipwell.

Isaac Rand, F.R.S.—I note that the will of this useful botanist, who died in the parish of St. James, Westminster, was signed on 3 Aug., 1730, and proved on 11 May, 1743, by his widow Ann; it is registered in the P.C.C. 175, Boycott.

Gordon Goodwin.

Discrepancy in Title-pages.—Bishop W. Nicolson's executors published in 1736 a rather scarce folio volume, called 'The English, Scotch, and Irish Historical Libraries.' It consists of three parts, each with a separate title-page. On the first, the author is described as W. Nicolson, late Bishop of Carlisle; on the second, as W. Nicolson, Archdeacon of Carlisle; and on the third and last, as William, Lord Bishop of Derry. Further, it may be added that all three title-pages are wrong, for in February, 1727, very shortly before his death, the bishop was promoted to the archiepiscopal see of Cashel. The book is said by Allibone to be very scarce, and worth 2*l.* 2*s.*

E. Walford.

Ventnor.

Winthrop Derivation. (See 8th S. ix. 479.)—In connexion with your review of Dr. Raven's 'Suffolk,' and the remarks you make relative to the correctness of that writer's derivation of Winthrop as a place-name, it is somewhat curious, and bears out your views, that the first New England Winthrop, born 1588, died 1649, the celebrated John Winthrop, Governor of Massachusetts, always wrote his name clearly and distinctly as *Winthop*. S. G. Drake, in his large 'Boston,' alludes to this particular spelling, in a note attached to his facsimile of the signature, without, however, making any attempt to account for it. It is long since I read the standard life of the Governor, but I fancy his descendant, the Hon. R. C. Winthrop, offers there no satisfactory elucidation of the fact. The other famous Winthrop, son of the Massachusetts Governor, and the first Governor of Connecticut, clearly writes his signature as Winthrop, according to the facsimile, also engraved in Drake's 'Boston.'

Wa.

Daniel Purcell's 'St. Cecilia's Day Ode,' 1707.—Mr. Husk, in his 'Celebrations on St. Cecilia's Day,' 1857, p. 89, says:—

> "In 1707, Daniel Purcell was again employed to compose an ode, but the name of his poetical coadjutor is not known, nor has either the poetry or the music been discovered. The ode was performed.....at St. Mary Hall,' by Mr. Saunders and Mr. Court, assisted by the best voices and hands.'"

In the account of Daniel Purcell in the 'Dict. of Nat. Biog.' it is said that in 1707 "a St. Cecilia Ode by Purcell was performed at St. Mary Hall, Oxford."

There is a broadsheet in the Bodleian Library (G. Pamph. 2288, 14) containing the words of "A | Song | compos'd by Mr. Henry Purcell; | And to be Performed at | St. Mary-Hall, in Oxon, on St. Cecilia's Day, 1707, | by | Mr. Saunders and Mr. Court, | assisted by the Best Voices and Hands." This is Henry Purcell's ode 'Hail, Bright Cecilia,' written for St. Cecilia's Day, 1692. It appears, then, that Mr. Husk was mistaken in supposing that Daniel Purcell wrote new music for the Oxford celebration of 1707, as this performance was merely a revival of Henry Purcell's famous ode.

G. E. P. A.

"Blacksanding" is the quest for silver and other coins and trinkets lost or dropped on the

beach, washed or trodden down to the level of the sand, blackened by contact with the decaying seawrack, and brought to light by the turmoil of a heavy sea, systematically carried on at the edge of the breakers, as the waves recede, by numbers of idlers of the "tramp" or "casual" type, after every notable storm. The practice I have myself witnessed; the details I gleaned from a coastguardsman. THOMAS J. JEAKES.

4, Bloomsbury Place, Brighton.

A SNAKESKIN VEST: A CURE FOR RHEUMATISM.—Much curious information has lately appeared in 'N. & Q.' with regard to cures for this distressing malady. Perhaps the annexed cutting from the *Newcastle Weekly Chronicle*, 25 July, may be worth noting also:—

"Many curious remedies have been recommended for the cure of rheumatism. The latest is a snakes' skin vest. It is the property of a French tramp, who, when arrested the other day in one of the Boulevards, was found to be wearing a closely-fitting jersey composed of the skins of snakes, cleverly woven together. He claimed this peculiar garment as a grand specific for rheumatic and other bone-aching complaints. Whilst serving in Tonkin, and during his subsequent peregrinations, he said the cold earth, which usually formed his bed and mattress, had given him rheumatism, and a native had constructed the reptile-skin vest, with the result that ever since then he had slept with impunity on the dampest of ground."

C. P. HALE.

EDWARD TOPSELL.—In the P.C.C. 62, Clarke, is a Latin decree relating to the worldly effects of Edward Topsell, "clerk, of the City of London," executorship being granted to Abel Topsell, the son. This document must surely relate to the delightful compiler from Conrad Gesner of the 'History of Four-footed Beasts and Serpents.' In the dedication of his folio to Dr. Richard Neile, Dean of Westminster, Topsell signs himself "Your Chaplain in the Church of St. Botolph, Aldersgate." GORDON GOODWIN.

"HORRID."—ST. SWITHIN'S quotation (*s.v.* 'Merry,' 8th S. ix. 270) from Earle* reminds me of the monotonous titles of pamphlets of the Titus Oates period, many of which describe the famous conspiracy as "the horrid Popish Plot." Why "horrid"? Was there another "Popish Plot" which was not "horrid"? Q. V.

MAYPOLE.—In *Longman's Magazine*, vol. xxiii., is an article entitled 'The Eve of the Grey Monk,' which is in reality an account of Schiermonnikoog, an island off the north coast of Friesland. There were formerly, we are told, a great many superstitions on this island, and to the present day on the eve of Whitsunday a maypole is erected. To the top of the pole a green branch is fastened, and on this is hung a basket in which to put a live cock, with food enough to last during the three days of the Whitsuntide fair. This is called "the Kallemooi." At the end of the time the maypole is taken down and the cock restored to its owner:

"No one on the island seems to know the origin or meaning of this custom. The connexion, however, with similar usages in other countries is plain.....The maypole represented the newly-awakened spirit of vegetation, brought in to shower its blessings on the village.....The spirit of vegetation sometimes took both the animal and vegetable forms side by side, and in some countries the corn spirit was personified by the cock, which was supposed to sit in the last sheaf; and when this had been cut, a cock, or the image of one, was fastened to the top of a may-tree. Thus we see the ancient superstition emphasized in the island custom, though the people would, no doubt, be extremely surprised to hear it."

G. W.

ANECDOTE OF WORDSWORTH. (See 8th S. x. 127.)—In 'Notes on Books' the 'N. & Q.' reviewer writes:—

"Mr. [Wilfrid] Ward tells us that Wordsworth once said of the peak of a Swiss mountain, hidden behind the low clouds, that 'you felt [it] to be there, though you could not see it.' Did he? We know not where, and we doubt it. Coleridge said something of the kind in the 'Hymn before Sunrise in the Valley of Chamouni.'"

What Coleridge said was:—

O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Did'st vanish from my thought.

This is the converse of what Mr. Ward attributes to Wordsworth. It is somewhere related of De Quincey that once, when on a visit to Coleridge at the lakes, gazing on a landscape, he said to the poet, "Do you see that house down there? Well, so do I, but I don't *feel* it." JNO. HEBB.

## Queries.

**We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.**

THOMAS JACKSON, B.D.—I have in my possession an indenture relating to this person, of which the following is a brief abstract:—

"Indenture made 20 June, 1704, between Thomas Jackson, of Awler [Aller], co. Somerset, clerk, and Elizabeth his wife of the one part, and Edward Barwick, of Yeovil, co. Somerset, gent., of the other part. Whereas by an indenture dated in 1683 William, Lord Archbishop of Canterbury, did lease to Morgan Lodge, of Deal, co. Kent, Chyrurgion, and Elizabeth his wife, both since deceased, a tenement formerly demised to Henry Striplin in Lower Deal, in Deal aforesaid, for twenty-one years, and by indenture dated 24 August, 1686, did lease to Morgan Lodge other messuages in Lower Deal for twenty-one years, and whereas the said Elizabeth, then wife of Morgan Lodge, died in his lifetime, and whereas the said Morgan Lodge by indented articles of marriage dated 5 November, 2 William and

* By the way, What is a "social adjective" "at all"?—as an Irishman would say.

Mary, made by him of the one part, and the said Elizabeth Jackson, party to these presents, by the name of Elizabeth Phelippa, of Yeovil, co. Somerset, widow, Sir Edward Phelippa, of Montague [Montacute], in the said co., Knight, and William Phelippa, of Preston Plucknett, in the said co., Esq., of the other part, reciting that a marriage was then to be solemnized between him, the said Morgan Lodge, and Elizabeth Phelippa: Morgan Lodge assigns his lease of a house called the East India Arms-house and Maremaid in Deal aforesaid to his own use for life, and after to said Elizabeth, and whereas the said intended marriage was solemnized, and the said Morgan Lodge did not make the assignment, but made his last will, of which he made Richard Knight, of Deal, gent., sole executor, and died, and whereas Richard Knight, by indenture of assignment dated 9 July, 1698, set over the tenements aforesaid to Sir Edward Phelippa and William Phelippa to hold to the use of the said Elizabeth Jackson—this indenture witnesseth that Thomas Jackson and Elizabeth his wife assign the said tenements to their kinsman Edward Barwick, and there is a covenant to renew the leases."

It appears from this indenture that Thomas Jackson was the third husband of Elizabeth, who was wife first of —— Phelippa and secondly of Morgan Lodge, and also that Morgan Lodge had a first wife whose Christian name was Elizabeth. Thomas Jackson was the rector of Awler or Aller, and was appointed to that living in 1667. Weaver's 'Somersetshire Incumbents' states that he died in 1702, which must be an error, as he signed this indenture in 1704. I have looked at various sources for information, but find none. Can any one tell me: (1) Who was Morgan Lodge's first wife; (2) who was Phelippa; (3) what was Elizabeth Phelippa's maiden name; (4) how was Edward Barwick related to her or her husband Thomas Jackson? G. W. M.

"Handsome Tracy."—Every one knows the amusing account given by Horace Walpole to George Montagu, under date 3 September, 1748,* of the marriage of Handsome Tracy to the butter-woman's daughter of Craven Street, and how Dr. Keith, when he was rung up in the middle of the night to solemnize the impromptu wedding, swore he would not get up to marry the king, but referred them to a "brother over the way, who perhaps would, and who did." This "brother" was the Rev. Peter Symson, one of Keith's assistants, who officiated in a private house in May Fair, and the marriage is thus recorded in that gentleman's register under date 1748†:—

"Aug. 4. Robert Tracy, of St. Martin's in the Fields, B., & Susannah Owens, of St. Margaret's, Westm', S."

Can any reader of 'N. & Q.' give details of Mr. Tracy's family, or of the after career of himself and the former Miss Owens? Have they left any descendants? Tracy seems to have been a well-known man-about-town, but so far I have not found any further references to him in the memoirs of the period. W. F. Prideaux.

Kingsland, Shrewsbury.

Invention of the Guillotine. — Senhor Seraphim de Souza Neves, of Vianna do Castello, at the mouth of the historic river Lethe, in Portugal, possesses a book in Dutch entitled: "Alle de Wercken, Zoo oude als Nieuwe, van de Heer Iacob Cats, Ridder, Oudt Raedt-pensionaris van Hollandt, &c. Vermeerdert met des Autheurs tachtigjarigh Leven, en Bedenckingen op Zorgvliet, Kont Baert Roem, t'Amsterdam, By I. I. Schipper, op de Keysers-gracht, 1665. Met Privilegie voor 16 Iaren." The work is divided into several portions, with their own pagination. On one of the pages, numbered 22, towards the end of the volume, under the heading "t'Samen-Spraecke Tusschen het Boeck en den Lesen," there is an engraving representing a man being guillotined, with an angel-hand protruding from a cloud and cutting the string that lets fall the fatal knife between the two pillars of wood. The running title at the top of this page is "Doodt-Kiste." The letterpress in verse which accompanies this engraving has this introduction: "XLII. Op een vallende Bijl, in eenige Landen gebruyckliek"; that is to say, "about a falling *bile* (axe, hatchet) in use in some lands." Who invented the guillotine? In what countries was it used in 1665? Palamedes.

Wright of Golagh, co. Monaghan.—Where can I obtain any information of the ancestry of Capt. James Wright, of Golagh, who went over to Ireland as an officer in Oliver Cromwell's army? He obtained the lands of Golagh by deed 1661. Will proved 1701. E. J. H.

Davidge Family of Somerset.—Burke gives their bearings (arms, Gules, on a fesse wavy, between three lions passant argent, as many crosses pattée of the field. Crest, A demi-lion argent, gorged with a collar gules, charged with three lions passant of the first), but adds nothing more. In what part of the county were they seated? Where can I find an account of them? P. S. P. Conner.

Octorara, Rowlandsville, Maryland.

Scorpions in Heraldry.—Can any one advise me in regard to getting at the names of continental families using the scorpion as an emblem or charge on their coats of arms? C.

Professional Witnesses and Straw. — I have read that the phrases "straw bail" and "a man of straw" arose from a recognized custom amongst English lawyers who wished to procure witnesses with elastic consciences of engaging men in attendance at Westminster Hall from whose shoes protruded a straw or two, thus indicating their calling. In India, even to this day, men

* 'The Letters of Horace Walpole,' ed. Cunningham, ii. 127.

† 'The Registers of St. George's Chapel, May Fair' (Harleian Society), p. 327.

will be found sitting in the compounds of the court-houses who have a straw or two behind their ears and who on being engaged will swear and bear witness to anything as instructed. Why should a straw be the sign in both countries of a professional witness? There must be both a universal significance and special meaning in this use of straw. It cannot have been because straw was easily obtainable, for such was not the case.

R. Hedger Wallace.

'Robin Adair'; 'Bobbie Shafto.'—Can any of your readers inform me who was the original of the old ballad 'Robin Adair' and also of the less well-known song 'Canny Bobbie Shafto'?

R. S. A.

[In Yorkshire the song is, or was, 'Bonnie Bobbie Shafto.']

William Love was elected Alderman of Portsoken in January, 1659, but was discharged from his aldermanry in 1662. He was M.P. for the City in the Parliaments of 1661-78, 1678-9, 1679-1681, 1681, and 1689, until his decease shortly before 14 May in the last-named year. I should be much obliged for some further particulars respecting him. W. D. Pink.

Portrait of Col. Simon Fraser.—Is there any known portrait of Col. Simon Fraser, who commanded the Fraser Highlanders at Quebec?

J. Ross Robertson.

Toronto, Canada.

The Gospel for the Day.—When was the custom of singing the sentences "Glory be to Thee, O Lord," and "Thanks be unto Thee, O Lord, for this Thy holy Gospel," before and after the Gospel for the day, first introduced; and is there any authority for it? C. C. B.

Avery.—Can any one give me information about the personal circumstances of Mr. Avery, English Resident at Hamburg in Charles I.'s reign? His official correspondence is found in the Public Record Office, Hamburg Correspondence, up to 1645, and perhaps to 1648. What are the dates of his first and of his last letter ftom Hamburg?

Hamburgensis.

Martin's Abbey.—In Mr. Wheatley's edition of 'The Diary of Samuel Pepys'—reviewed in the *Athenæum*, No. 3590—under date 21 May, 1668, it is mentioned that Tom Pepys, cousin of S. Pepys, had bought Martin's Abbey, in Surrey. Could you find out in which part of Surrey this Martin's Abbey was situated? A. G.

Edward George Kirwan Browne.—This gentleman was in early life curate of Bawdsey, Suffolk; but he left the Anglican communion in 1845, and was received into the Roman Catholic Church. Afterwards he published translations of some devotional works from the French; a translation of Audin's 'Life of Henry the Eighth,' 1852; 'Visits to the Shrines of Our Lady,' compiled from French and Italian authors; and 'Trials of Faith,' 1860. His principal work, however, is a 'History of the Tractarian Movement,' Dublin, 1856, 8vo., republished, in a much enlarged form, as 'Annals of the Tractarian Movement, from 1842 to 1860,' third edition, Lond., 1861, 8vo. For many years Mr. Browne was frequently seen in the Reading Room of the British Museum. Perhaps some of your readers may be able to supply further particulars about him, and to give the date of his death, which took place some years ago. I am told that one of his sons is a priest.

Thompson Cooper, F.S.A.

"Noagerlin."—Can any correspondent kindly tell me what part of a seventeenth century lady's dress was a "noagerlin"? It was made of stuff to match the skirt. D. Townshend.

Samuel Simmons.—This actor, who as "Master" Simmons made at Covent Garden his first appearance 21 September, 1785, playing the Duke of York in 'Richard III.,' died of apoplexy 11 September, 1819. Are his birth and parentage known; and is there any memoir of him beyond the meagre accounts supplied in 'The Georgian Era,' the 'Theatrical Inquisitor,' vol. xix., Oxberry's 'Dramatic Biography,' and the 'Catalogue of the Mathews Pictures'?

Urban.

Scene at Execution, 1717.—James Sheppard, 1717, was condemned at the Old Bailey for designing to procure the death of George I. The boy—he was only eighteen—was executed. The sentence was that he be *led* back to whence he came, thence *drawn on a hurdle*, &c. How much of the sentence was carried out? Was it at his execution that the Nonjuror put the Ordinary out of the cart? John Young, M.D.

Glasgow University.

Paolo and Francesca.—Who were the parents of these two lovers, and where were they born? Has the Vatican any pictures depicting their doom as described by Dante? Any information regarding the history of this romance, with names and places in full, will be most acceptable.

Ben Hassary.

71, Allerton Road, Lordship Park, Stoke Newington.

Duke of Otranto.—In what author is mention made of the Duke of Otranto? There is some story of the duke and his mule. Can any one say if it may be found in Mendoza or Cervantes, or elsewhere? S. J. S.

Manor of Scattergate.—Was the township of Scattergate, near Appleby, in Westmoreland, formerly a manor? I find it referred to in a document at the Record Office (*temp.* Hen. VIII.)

along with the "manors of Mallestang, Burgham," &c. If it was a manor there must be records of the lords of the manor, court rolls, or the like, in existence somewhere. Where is the proper place to look for them? Is there any record of a family "de Scattergate" deriving their name from this place? B. P. S.

41, Park Square, Leeds.

MEZZOTINT PORTRAIT.—In 1806 a mezzotint portrait of Robert, fourth Earl of Buckinghamshire, 1760–1816, was engraved and published by W. W. Barney. It is stated on the print to be "from the original by Sir William Beechey, R.A., in the possession of Alexander Allan, M.P.," who was of Baker Street, Marylebone. Where is the original now? It is not mentioned in the notice of the earl in the 'Dictionary of National Biography.' A. H. S.

'KING ARTHUR.'—I shall be very grateful to any correspondent who will lend me for a few days a copy of 'King Arthur: a Dramatic Opera,' by Henry Purcell, edited by Edward Taylor (*circa* 1842, Musical Antiquarian Society, folio). J. CUTHBERT WELCH, F.C.S.

The Laboratory, The Brewery, Reading.

"TURN THEIR TALE."—To "turn tail" is a well-known expression, and is obviously derived from the action of sheep or other timid animals when frightened. But I never met with the above expression, identical with the other in sound, but very different in meaning, until reading lately Mr. Traill's 'Life of Sir John Franklin.' At p. 9 is given a letter from the "young middy" on the Polyphemus in the Yarmouth Roads, bound for Copenhagen, dated 11 March, 1801, and addressed to his parents, in which he says: "It is thought we are going to Elsineur to attempt to take the castle, but some think we cannot succeed. I think they will turn their tale when they consider we have thirty-five sail of the line," &c. Here the expression "turn their tale" evidently means "alter their tone," or change their opinion. Can one of your readers give any other instance of its use in this sense? W. T. LYNN.

Blackheath.

SIR HUMFREY GILBERT.—In Holland's 'Herwologia' is an engraved portrait of Sir Humfrey Gilbert, the great navigator, who was last seen standing, brave and calm, on the deck of his ship as she went down at sea on 9 September, 1584. He and Sir Walter Raleigh were sons of one mother, twice married; and of that noble pair Humfrey was the elder and, I dare to say, the nobler. Beneath his portrait are these two words, "Quid non?" Can any reader tell me their precise purport or reference? I shall be very thankful for information. R. R. DUKE.

Brlingham Rectory, Pershore.

## Replies.

### FRENCH PRISONERS OF WAR IN ENGLAND.

(8th S. ix. 289, 355, 497; x. 64, 137.)

Some paragraphs have lately appeared in 'N. & Q.' seeking for information on the above subject. It may interest the writer to know that I have recently found in a small pamphlet, consisting of 112 pages and entitled 'Notices of a Steeple Hunt in the South-western Part of Lincolnshire,' the following information, which, coming from an independent source, gives a short but interesting description of the prisoners and their treatment at Norman Cross, from which it may be inferred that they were well cared for and looked after. This "steeple hunt," or tour to view churches in the district alluded to, appears to have been undertaken in 1807 by two gentlemen from Lincoln, one or both, in all probability, of the clerical profession, and is an interesting narrative, here and there interspersed with shrewd and penetrating observations. There is no title-page, nor is the printer's name attached to the work.

The author writes:—

"Norman Cross, to see the barracks for the French prisoners, no less than 6,000 of whom are confined here. It is a fine healthy dry spot. Among them there is very little disease. Their good looks in general prove the excellent care taken of them. In particular the boys are kept apart, and taught, so that, in all probability, their captivity is a benefit to them. Their dexterity in little handicraft nick-nacks, particularly in making toys of the bones of their meals, will put many pounds into the pockets of several of them. We were very credibly assured that there are some who will carry away with them 200*l.* or 300*l.* Their behaviour was not at all impudent or disrespectful, as we passed before the palliasdes within which they are cooped. Most of them have acquired English enough to chatter very volubly, and to cheat adroitly. They are guarded by two regiments of militia, one of them the Cambridge. We had the advantage of knowing Capt. Pemberton of that regiment, who gave us tea in his luggage lumbered hut."

Another writer of the present day, in his interesting work on 'Churches round Peterborough,' records that in Yaxley Church, in the north chantry, is to be found this inscription:—

"Inscribed at the desire and at the sole expense of the French Prisoners of War at Norman Cross. To the memory of Captain John Draper, R.N., who for the last 18 months of his life was agent to the depot. In testimony of their esteem and gratitude for his humane attention to their comforts during that too short period. He died Feb. 23, 1813. Aged 53 years."

I have been told that when the prison was pulled down, at the conclusion of the war I presume, the papers and the records were removed to Northampton. MELVILLE.

Cotterstock Hall.

An interesting little book, entitled 'The French Prisoners of Norman Cross' (Hodder Brothers), was published about a year ago. It is by the Rev.

A. Brown, Rector of Catfield, Norfolk, who shows that Borrow's account of Norman Cross and the French prisoners there, in chap. iv. of 'Lavengro,' is extremely inaccurate.

It is possible that the article in the *New Monthly Magazine*, describing the escape of some of the French prisoners, alluded to by MR. PICKFORD (8th S. ix. 497), may have been written by Borrow, who contributed a good deal to the *New Monthly* during his painful apprenticeship to literature in London in the twenties. Borrow signed some articles G. B. or G. Olaus. B.; but whether he contributed any unsigned articles to the *New Monthly*, or any other magazine, I cannot say. JAMES HOOPER.

Norwich.

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RICHARD TOPCLIFFE (8th S. x. 133).—Richard Topcliffe lived at Somerby near Gainsburgh, not the Somerby near Brigg. It is probable, though by no means certain, that various members of the family are mentioned in the Corringham or the Gainsburgh registers if they go back to the sixteenth century. A pedigree of the Topcliffe family occurs in the Lincolnshire Heralds' Visitation for 1562. It was printed some years ago. I do not possess a copy, but have a transcript made by myself from the MS. in Queen's College, Oxford. Topcliffe had among his ancestresses some women of notable races—Brough, Fairfax, Shirley, Waterton, and others. There is a note well worth reading concerning him in Rev. Dr. Jessopp's 'One Generation of a Norfolk House.' He is also mentioned on several occasions in Foley's 'Records of the English Province of the Society of Jesus,' and, if I am not mistaken, in several other books relating to the Catholic sufferers during the reign of Elizabeth.

There is a survey of the manor of Kirton-in-Lindsey, of which Somerby formed a part, which was taken by John Norden, John Thorpe, and John Norden, jun., a MS. copy of which is to be found in the Public Library of the University of Cambridge (*Ff.* 4, 30). This Somerby property is spoken of as "lately in the handes of one Topclif,' but at the time of the survey it seems to have passed to a certain Mr. Alderman Jones. This Topcliffe, whom I take to have been Richard, had a son, who committed a felony, for which he was pardoned; but afterwards during his father's lifetime he committed a second felony by murdering the High Sheriff of Middlesex in Westminster. For this he was also pardoned, and entered upon his father's lands as heir after his death. The estate was then sold to Alderman Jones. What became of the younger Topcliffe I do not know.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

GRAY OR GREY (8th S. x. 49, 102, 141).—I take the liberty to remind you that Asa Gray, the famous botanist, was not an Englishman, but a full-blooded Yankee. He was Professor of Botany at Harvard University, Cambridge, Massachusetts. His brother, Joseph Howard Gray, of the firm of Owen & Gray, counsellors-at-law, 71, Wall Street, New York, has been my next-door neighbour for twenty-eight years, and one of the ornaments of his drawing-room is a marble bust of his famous brother Asa.

I frequently see in English papers similar mistakes, and can recall the following undoubted Americans having been referred to as Englishmen: Count Rumford, physicist; Longfellow, poet; Cooper, novelist; Emerson, philosopher; Benjamin West, painter; Lindley Murray, grammarian, &c. Not long ago I was reading a copy of the *Standard* (I think) while sitting in the smoking-room of the Langham, and was amazed to read of the assassination of General Grant! For a people always harping on the "common language and literature" string, I think the English, as a rule, show a most remarkable ignorance of things American. A. MACKINTOSH.

New Jersey.

"LAZE AND FLANE" (8th S. x. 134).—To "laze" is no invention of Mr. Du Maurier's. See 'N. & Q.' (8th S. i. 29, 134) for references to several seventeenth century, and later, examples of its use, both in verse and prose. "Flane" seems hardly a desirable addition to our vocabulary, but its invention is characteristic enough, for slipshod writing abounds in much-overrated 'Trilby.' G. L. APPERSON.

"Laze" may be a very nice word, but Mr. Du Maurier did not coin it. The 'Encyclopædic Dictionary' gives examples from Middleton and from Whateley (1634).

EDWARD H. MARSHALL, M.A.

"TWILIGHT OF PLATE" (8th S. ix. 109, 137, 175, 293; x. 118).—The following definition, which will be found in 'N. & Q.' (2nd S. iv. 485), gives the popular pronunciation of this word at the end of the seventeenth century, although it does not throw light upon the exact point under discussion. It is extracted from 'The Ladies' Dictionary,' 1694: "A *toilet* is a little cloth which ladies use for what purpose they think fit, and is by some corruptly called a *twy-light*."

W. F. PRIDEAUX.

NORMAN ROLL AT DIVES (8th S. ix. 467; x. 103, 143).—Edward I., not III., resided for a considerable time at Rhuddlan Castle, during his contests with the Princes of Wales, A.D. 1277–1284. Here Lewelyn made his personal submission to the Plantagenet after the Treaty of Conway. At the breaking out of the revolt of the four Cantreds (1282), David Lewelyn's brother fell upon Rhuddlan, and took prisoner Roger Clifford, the king's justiciar. After the defeat and death of Lewelyn

the following year, the celebrated Statute of Rhuddlan was published there, annexing the Principality to the English Crown, and constituting its territory shire-ground (1284). Cf. Prof. Tout's 'Edward I.' *passim*. GEORGE T. KENYON.

I have read that the name Hercy is in this (modern) compilation. I shall be obliged by any reference to prove its location in France or Flanders and junction with Hugh de Hersi, who held one and a half knight's fees at Wingrave, Bucks, in 1135, father of Hugh of Pillerton, Warwick, and Robert of (?), father of Malvesin of Grove, Notts, an ancestor of Queen Anne.

A. C. H.

A "BEE'S KNEE" (8th S. x. 92).—Perhaps the following may interest your correspondent. One day, when I was a little boy, I overheard my old and esteemed Irish nurse—an affectionate creature, "Full of wise saws and modern instances" withal—say to my mother, "Yes, ma'am, he had a heart as big as a bee's knee." The remark amused me, and on asking for an explanation I was informed that the saying "As big as a bee's knee" was a very old one indeed, and that, on the occasion to which I refer, Nurse Hickey made use of it in reference to a person who was not noted for the generosity of his disposition.

> When true hearts lie withered,
> And fond ones are flown,
> Oh! who would inhabit
> This bleak world alone!

HENRY GERALD HOPE.

Clapham, S.W.

I well remember my father, who took some pride in his carving, tempting his guests to another "helping," by offering to cut for them a piece no bigger than "a bee's knee." He was born and bred in Suffolk, passed some time in London and "the shires," and the last twelve years of his life in Kent, where he died about twenty-five years ago. CHARLES HIGHAM.

Passing down one of the long, unlovely roads of a provincial town last week, I saw on the window of a beer-shop this legend inscribed, "Try our old Bee's Knee," and on another window, "Try our old Tenpenny." H. J. HILL-BATHGATE.

"As big as a bee's knee" is a phrase I have frequently heard in South Notts to indicate a very small piece of anything. C. C. B.

ST. SAMPSON (8th S. viii. 427; ix. 16; x. 79).—In York, St. Sampson has a church and a parish of his own, and I suppose that nowhere else in England is he thus honoured. The church stands in Church Street, formerly Girdlergate, and was an ancient rectory in the patronage of the Archdeacons of Cleveland until the reign of Edward III., when it came to the Crown. According to Alban Butler, author of the 'Lives of the Saints,' St. Sampson, the patron of this church, was born in Glamorganshire about the year 496, and was consecrated bishop in 520 by St. Dubritius, without being fixed in any particular see. The name is sometimes written Sanxo, and tradition informs us that there was a Bishop of York of that name in the time of the Britons, and that a stone statue, still to be seen on the west side of the tower of St. Sampson's Church, is of him. This tower is the oldest part of the building, and apparently as old as anything in York, being largely perforated on the south side by the cannon-balls of the Parliamentarians at the siege in 1644. The west front has in its lower story a large pointed window of four lights, and in the next story is a niche containing a much decayed statue in pontifical attire raised on a pedestal. This is all that remains of St. Sampson in York.

HARWOOD BRIERLEY.

WINDMILLS (8th S. ix. 488; x. 9, 84).—There is a farce called 'Windmills,' by Ed. Morton. Longfellow's well-known poem, the 'Skeleton in Armor,' is about the still standing old stone windmill at Newport, Rhode Island, which tradition ascribes to the Scandinavians, but which is proved by the Massachusetts Historical Society to be merely a copy of one in some English county, erected by the original immigrant Arnold, the ancestor of General Arnold, whom Washington was anxious to hang in place of André. W.

On an elevated spot in the centre of an immense grass field, near to the village of Chesterton, Warwickshire, stands a very large and substantial windmill. It was designed by Inigo Jones for Sir Edward Peyto in 1632. The structure is circular in shape, and the body of the mill revolves on a leaded dome supported by six arches. Access is gained to the grinding chamber by a flight of steps which ascend from the centre of the enclosure formed by the arches. JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

PLAGUE STONES (8th S. x. 52, 123).—Between this town and the village of Denwick, in a field close by the road, there is a stone which is popularly believed to have been used for the purposes of business during the Plague, between town and country. Tate ('Hist. Alnwick,' vol. i. p. 342), however, says that the victims of the disease in Denwick were buried there, and the stone is part of a cross which was placed in memory of the dead.

G. H. THOMPSON.

Alnwick.

A JOKE OF SHERIDAN (8th S. x. 29, 96, 140).—The joke mentioned by MR. JOHN CARRICK MOORE is supposed to have been cut at the expense of Secretary Dundas: "The Right Honourable gentleman is indebted to his memory for his wit,

and to his imagination for his facts." There are half a dozen versions of the words; but did Sheridan ever really make use of them? Among the loose sketches for a comedy of affectation there is this note:—

"He certainly has a great deal of fancy and a very good memory; but with a preverse ingenuity he employs .....his fancy in his narratives, and keeps his recollections for his wit; when he makes his jokes you applaud the accuracy of his memory, and 'tis only when he states his facts, that you admire the flights of his imagination."

A somewhat cumbrous form of pleasantry. Le Sage, in 'Gil Blas' (bk. iii. cap. xi.) uses a similar idea to convey the impression of an over-aged "laborious trifler":—

"Il sait par cœur une infinité de bons contes,.....il les fait venir dans sa conversation, et on peut dire que son esprit brille aux dépens de sa mémoire."

Sheridan may have had this passage in his mind. There are also a few versions of a joke made on the same lines at the expense of Michael Kelly, who proposed to add the trade of a wine-seller to that of a composer. Sheridan suggested that the announcement should read: "Michael Kelly, importer of music and composer of wines." Perhaps Mr. Fraser Rae can tell us if these stories—both "Sheridaniana" gleanings—are in any sense true, or if they merely "smack of sherry," having been fortified by later wits.

George Marshall.

Sefton Park, Liverpool.

Parish Constables' Staves (8th S. ix. 464; x. 29, 144).—I respectfully submit that Mr. Marshall's instance is scarcely *ad rem*. I understand the object of the present inquiry to be the origin and definition of the implements designated in the initial query "parish constables' staves," and described on the assumption that they were so. But I took the liberty to question the accuracy of the ascription, and inquired, as I ask now, Were these "swingles" (for such they undoubtedly are, whether officially sanctioned or not) ever authorized and issued as "parish constables' staves"? Are they—as I have surmised—survivals of the seventeenth century "Protestant flail"? Surely there is not a parish in England half a century old (new parishes were legislatively constituted for the Metropolis some time in the "sixties") that cannot at some period in its history cite from its official chronicles records of a larger or smaller number of its male adult inhabitants being "sworn in" as special constables and then legally provided with some description of official baton. We need not go to the provinces—to Oxfordshire, say—nor so far back as the historical Swing Riots of 1831, for examples. We need not go even half a century back. I venture to assert that during the four to six weeks ending Saturday, 8 April, 1848, there is not a single parish then within the metropolitan area the accounts of which would be found free from disbursements for "special constables' staves," issued to invited volunteers in contemplation of the threatened Chartist demonstration under poor mad Feargus O'Connor, which collapsed so ignominiously and even ludicrously in squalid riot and vulgar rowdyism on the Monday following that date. But after all, *Cui bono?* What would reference to these entries contribute to appreciation of the social history assumably to be illustrated by the special character of the peculiar relics under our present consideration? Nemo.

Temple.

Flat-irons (8th S. viii. 428, 510; ix. 96, 174; x. 97).—The replies to the query as to flat-irons have dealt mainly with box-irons, which apparently are much the older implement of the two. Flat-irons are solid, while the box-iron, as its name implies, is hollow, and requires a "heater" to be put inside for use. I have made inquiry at two very old foundries—one the Carron Company (makers of the "carronades"), the other Messrs. Kenrick, of West Bromwich—and, while unable to say positively, they think they made them at the latter end of last century. Flat-irons for laundry use differ in shape and weight from the tailor's iron, or "goose," the latter being from eight to thirty pounds in weight, and long and narrow, with a pointed end, while the others are short and broad. In the trade they are called "sad" irons, *sad*= heavy, I suppose. The door of the old box-iron moved on a hinge, but the immortal Twamley's door lifted up on a groove, dropping again by its own weight. His claims are, however, now challenged. The desire for novelty or greater convenience has led to other methods, "de quibus non est scribendum" in the pages of 'N. & Q.'

G. H. Thompson.

Alnwick.

"Findy" (8th S. ix. 465; x. 59).—The Derbyshire couplet runs:—

A cowd May an' windy
Maks a full barn an' yo 'l findy.

This means—a cold and windy May makes a full barn, and so you will find it. "Findy" is a well-used word, meaning "find it." When something is lost, children and folk will say, "Nermind, ahl soun findy." Thos. Ratcliffe.

Worksop.

Harmony in Verse (8th S. ix. 225, 482; x. 105).—Mr. Terry's contributions are so numerous and admirable that I would fain admit errors I have not committed, and say, with Thackeray, "Though the preacher trips, shall not the doctrine be good?" But I have followed so long the spirit of prosody for a recreation, and have pondered its features so solicitously, that it has become to me a veritable *Hertzenkind*, and I should be guilty of

fouling my own nest if I lent my support to the assertions made against me. My critic infers that I have treated "silent" iambically. What I wrote was that its *e* sound occurred "in the place" of the emphasized syllable. That phrase was not pleonastic, but literal. Does MR. TERRY assert that the melodic force of the line is not heightened by the three *e* sounds? My ideas of alliteration, as such, are orthodox; but MR. YARDLEY in introducing this subject wrote of "a veiled and inconspicuous alliteration" "perhaps.....unconsciously" used; and developed the matter on new lines from the dictionary point of view. He doubted if the word alliteration could be fitly used to describe what he was dealing with. So did I. By leaving out the words "for example," MR. TERRY turns my exemplification into a definition. This was my illustration; the matter in view being alliteration of liquid sounds: "Alliteration, for example, deals with the repetition of one liquid sound; but the larger alliteration with the recurrence of all or any of the liquid sounds." Here are two examples:

"The lit leaves laughed" (Dobson), alliteration; "Light and love and immortality" (Shelley), larger alliteration. The point is that the second quotation, containing other liquid sounds besides the *l* sound, does not drop its melodic effect, derived, shall we say, from alliteration, at the end of "love"; but continues it into "and immortality," and heightens it in so doing. MR. BOUCHIER has noticed a similar effect in his 'Enoch Arden' quotation, and it is readily observable in others from the same contributor. Longer passages exhibiting this quality are Milton's "Now came still evening on"; Tennyson's "There is sweet music here"; and Herrick's poem with the title 'Music.' I should like to give the last at length, but refrain out of respect for your space. Can any of your contributors provide a satisfactory title for this recognized melodious quality in verse?

ARTHUR MAYALL.

Mossley.

It seems to me that the finest example of harmony in English verse, which necessarily includes a happy supporting of the sense by the sound, occurs in the late Laureate's idyl called 'The Golden Year,' and refers to the comrades who shared a summer tour in Wales; while passing along a valley, their discourse concerning the coming of the Golden Year concludes thus:—

> Well I know
> That unto him who works, and feels he works,
> This same grand year is ever at the doors.
> He spoke; and, high above, I heard them blast
> The steep slate-quarry, and the great echo flap
> And buffet round the hills from bluff to bluff.

O.

HIGHLAND BREED OF HORSES (8th S. x. 116).—About fifty years since there was in the Orkney Islands a breed of horses known by the name of "Garrons" in every respect answering to the description in MR. WALLACE'S query. The breed was spoiled by crossing with stallions of larger size from the mainland. As the largest island in the Orkneys was named by the Norse "Hrossey," *i. e.*, "Horse Isle," the breed seems to have been indigenous.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

TIMBER TREES (8th S. x. 76).—AYEAHR will find in 'N. & Q.,' 8th S. ii. 264, 310, 374, 497, information respecting the planting of timber trees by covenants in agricultural leases, &c. According to Knight's 'English Cyclopædia,' oak, ash, and elm of the age of twenty years and upwards are the trees most generally included under the term "timber trees"; but there are many other kinds of trees, such as beech, cherry, aspen, willow, thorn, holly, horse-chestnut, lime, yew, walnut, &c., which by the custom of England are considered as timber trees, being those used in building. Most of the cases upon the question as to what trees are to be considered timber have arisen in reference to the statute 45 Edw. III., cap. 3, which freed "great wood," or timber, from payment of tithe, *e.g.*:—

"Item at the complaint of the said great men and commons, shewing by their petition that whereas they sell their great wood of the age of xx yeres, or of greater age, to marcha'ts to their owne profit, or in ayde of the kyng in his warres, persones and vicars of holie church do impleade and drawe the sayed marchaunts in the spirituall court for the tithes of the said wood in the name of this word called *Silva Sedua*, whereby they cannot sell their woodes to the verie valour, to the great dammage of them and of the Realme: It is ordayned and stablished that a prohibition in thys case shalbe graunted, and upon ye same an attachement as it hath been vsed before this time."—Rastall's 'Statutes,' 1579 edition.

Serjeant Stephen, in his 'Commentaries on the Laws of England,' under the heading "Waste," states that timber is part of the inheritance:—

"Such are oak, ash, and elm, in all places; and in some particular counties by local custom, where other trees are generally used for building, they are for that reason considered as timber; and to cut down such trees, or tap them, or do any other act whereby the timber may decay is waste."

RICH. WELFORD.

The term "timber trees" means properly only such trees as are fit to be used in building and repairing houses. Oak, ash, and elm are "timber" throughout the country, but other trees are "timber" by local custom only. Beech, for instance, is "timber" in Buckinghamshire, birch in Berkshire and Yorkshire, while even willows have been held "timber" by custom in Hampshire.

G. F. R. B.

[Very many replies have been received.]

GENT (8th S. x. 93).—This word was not always used as a contraction for gentleman. Dyach, in

his 'Dictionary' (1754), and many other dictionaries published during the last century give "*Gent* or *genteel*, noble, after the manner of a gentleman, both for goodness and manner of cloathing."

Nares gives the following example of the use of the word in this sense, but it is curious to find that Spenser in two cases uses it in reference to a lady. In the 'Faerie Queene,' I. x. 6 :—

> Well worthy impe! said then the lady-gent,
> And pupil fitt for such a tutor's hand.

And *ibid.*, st. xxvii. :—

> He lov'd as was his lot, a lady-gent.
> Such a monument,
> The sun through all the world sees none more gent.
> Sir Thos. Herbert's 'Travels,' p. 65.
>
> Through a faire forrest as I went,
> Upon a summer's day,
> I met a woodman quaint and gent
> Yet in a strange aray.
> 'England's Helicon,' 1614.
>
> *Pot.* Who is't that calls?
> *Mo.* A knight most gent.
> *Pot.* What is your pleasure, sir?
> Cartwright's 'Ordinary,' 1651.

EVERARD HOME COLEMAN.

[Pope, in his unedifying imitations of Chaucer, applies *gent* to ladies.]

VECTIS (8th S. x. 115, 161).—In addition to the replies already printed under this head, I may be permitted to draw attention to an article of mine in the German periodical *Anglia* for 1883, in which I treated of several Anglo-Saxon place-names, and among them of the Isle of Wight. I showed that the Anglo-Saxon form *Wiht* retained the feminine gender of the Latin *Vectis*, and proved this by quoting three passages from Bede (Smith's edition, 530, 534, 646). JAS. PLATT, Jun.

"LILLILO" (8th S. x. 156).—Of course, *lillilow* does not mean "a flame soaring up as a lily." Why a lily? Why not an iris, or a flag, or any other flower? It is ever thus; guesses are still thought meritorious. *Lille* means "little," and *low* means "a flame"; both words are Scandinavian, and a Danish dictionary may be consulted with advantage. There are certainly four *l*'s in the word.

WALTER W. SKEAT.

That the last syllable of this, to me, familiar expression is identical with *low* (cf. O.N. *logi*, *log*, A.-S. *lig*, *læg*, &c.), admits of no doubt. I cannot believe, however, that the other portion of the word has such a poetical origin as MILES supposes. I have always imagined it to be nothing more than a reduplicative formation. In Teesdale the childish expression is, or at least used to be, a *lobby-low*.

F. C. BIRKBECK TERRY.

RELIGIOUS DANCING (8th S. x. 115).—An account of a religious feast of the ancient Mexicans, which was accompanied by dancing, is given in 'Ceremonies Religieuses des Peuples Idolatres,' published at Amsterdam 1723, and illustrated by Bernard Picard. This feast was given at the end of their "siècle," when by the rising of the sun they were assured that the world would last at least another century :—

> "On ne voisit par la ville que des danses et autres exercices d'agilité consacrés au renouvellement du siècle de la même manière, dit l'auteur de 'La Conquête du Mexique' (Purchas), qu'en usoit Rome autrefois dans les Jeux seculaires."

There is an illustration called "Rejouissances des Mexicains au Commencement du Siècle" in which all the figures, male and female, are dancing outside some temples. CONSTANCE RUSSELL.

Swallowfield, Reading.

This may well have been introduced into a Spanish colony by the Spaniards themselves. In certain cathedral churches, at least in Spain, the *Gigantones*, or men inside great pasteboard figures of clothed giants, dance to this day on certain festivals, *e. g.*, at Barbastro on Corpus Christi, at Santiago de Compostela on St. James's Day. The choristers, called *sises*, dance before the high altar of Seville Cathedral at Christmas. At Yacca, as the Aragonese peasants still pronounce Jaca (*Haca* in modern Castilian), on the vigil and feast of Santa Orosia, the *patrona* of the city, and on St. Peter's Day there is a procession from the cathedral in which six dancers take part. They were formerly more numerous and of two categories. They are called *danzantes de Sa. Orosia*. In 1895 they consisted of two boys, three young men, and one elderly man who had performed the same duty for twenty-nine years. They were dressed in white sandals with black latchets, white stockings, white knickerbockers sustained by pink sashes, white shirts, with red and gold stoles, called *bandas*, passed over the left shoulder and under the right. They dance bareheaded, and go backwards, facing the processional cross, but occasionally take a step or two forwards and spin round like tops. All the time they click *castañuelas* or *postizas* of box-wood, thus spoiling the solemn twanging of the ancient six-stringed, long, oblong, coffin-like *salterio* of walnut-wood and the notes of the flute covered with snake's skin which accompany the chanting of the clergy. They begin and stop dancing in the western portico of the church. These dances may be Iberian or even Jewish in origin.

PALAMEDES.

This is not unknown in the Roman Catholic Church. There is a dancing service held in the Cathedral of Seville every year. W. B. S.

Crouch End.

MILKMAIDS IN PICTURES (8th S. x. 135).—If your correspondent C. C. B. will refer to Dr. Thos. Parnell's 'Poetical Works' in Cooke's edition of

the poets, published in 1796, he will find an engraving by C. Warren after a painting by Kirk, with a milkmaid milking on the proper side of a cow. The engraving is on p. 19.

CHARLES GREEN.

20, Shrewsbury Road, Sheffield.

If my memory of the picture is correct, the girl in Landseer's 'The Maid and the Magpie' (National Gallery, Room 21) is depicted with her right hand towards the cow's head.

WM. H. PEET.

If C. C. B. will look at Randolph Caldecott's 'Milkmaids' he will find them seated in the right position. G. H. THOMPSON.

WHAT IS A TOWN? (8th S. ix. 404, 456; x. 157).—The question, as it stands, is useless. No answer is possible till we are told the date of the application of the name. The English language, like every other, is in a state of continual movement. The pronunciation and the sense of every word in it change from time to time, and the non-recognition of this elementary fact leads to a thousand confusions.

What "a town" means at the present date I do not presume to say; for it is different even now in different localities. When Burns wrote

Through a' the *toun* she trotted by him,

he certainly did not refer to such a place as Ayr.

The fact that the A.-S. *tūn* is cognate with the G. *Zaun* shows that the primitive sense was simply "enclosure." It was early used of farmsteads and their surroundings; but, like Topsy, it "growed." To account fully for all its uses at all dates and in all dialects would require a small (or perhaps a large) book, and a man of patient research to write the same.

Horne Tooke was much mistaken when he derived the A.-S. *tūn* from *tȳnan*, to enclose; for it so happens that the latter is derived from the former, as the vowel-mutation shows.

WALTER W. SKEAT.

[Many replies, none very definite, are acknowledged.]

CIRCULAR OR HORSE-SHOE SHAPED BREAD-BAKING OVENS (8th S. x. 116).—*Apropos* to this subject may be noticed a number of heavy earthenware objects, almost of beehive form and size, but slightly horse-shoe shaped, which are exhibited for sale in a little street in Boscastle, the beautiful, wild, village port on the north coast of Cornwall. I was told, when there a few months ago, that the use of these baking ovens was fast dying out under the pressure of modern forms and the restricted supply of wood for fuel. I. C. GOULD.

Loughton.

Some of these shaped ovens still exist in the ruins of South Wingfield old Manor House, co. Derbyshire. C. MASON.

29, Emperor's Gate, S.W.

THE ARMS OR EX-LIBRIS OF EDWARD JENNER, M.D. (8th S. ix. 488).—Mr. J. D. T. Niblett, of Staniforth, near Gloucester, writing to me in 1871, states: "I have a copy of his [Dr. E. Jenner's] book-plate, and an impression from his seal." In another letter he writes:—

"Now it will be observed almost all these arms tally more or less with those assigned to his father by Bigland in his 'History of Gloucestershire,' whereas Fosbrooke, who was no Herald, gives no less than three different coats, and is evidently uncertain which to select.

"'On a mural monument: Arms, A cross coupée betw. 4 fleur-de-lis, for Jenner, impaling a chev. betw. three unicorns' heads couped for Head.

In memory of
The Rev. Mr. Stephen Jenner
Late Vicar of this Parish, who died
December the 9th 1754 Aged 52 years.
Also of Sarah his wife
Who died October the 10th 1754
Aged 46 years.'

Bigland's 'Gloucestershire,' vol. i. p. 161."

Mr. Niblett goes on to relate that he has several memorials of the late Dr. Jenner—his lymph box of silver, with his name upon it in full, &c.

"I purpose giving it to the Gloucester Infirmary. The Governors have promised me to take proper care of whatever I entrust to their keeping and to enshrine them in a honourable place in the building."

Possibly the book-plate and impression from the seal of Dr. Edward Jenner may there be found.

R. J. FYNMORE.

Sandgate, Kent.

An entry (p. 161) in Ralph Bigland's 'Collections relative to the County of Gloucester,' vol. i. (1791), furnishes a note of the arms, A cross coupée between four fleurs-de-lis (Jenner), impaling, A chevron between three unicorns' heads couped (Head), appearing on a mural monument in the chancel of Berkeley Church commemorating Dr. Jenner's parents, the Rev. Stephen Jenner, vicar of Berkeley, died 9 December, 1754, aged fifty-two years, and Sarah his wife, who died 10 October, 1754, aged forty-six years. DANIEL HIPWELL.

"COLCANNEN" (8th S. ix. 88).—It may be worth while to point out that *colcannon* is an accepted word in English cookery books, a receipt for making it being given in Mrs. Boyd-Carpenter's 'Popular Lessons on Cookery' (1893).

EDWARD H. MARSHALL, M.A.

Hastings.

ST. GEORGE'S FIELDS, SOUTHWARK, AND HAMPSTEAD HEATH (7th S. vii. 69).—It is interesting to learn from the last issue of the 'Hampstead Public Libraries Quarterly Guide' that the folio MS. volume which was described by MR. C. J. GRAY at this reference has recently come into the possession of the Public Libraries Committee of the Hampstead Vestry, and may be seen in the reference department of the Kilburn branch in Priory Road. A reproduction

of the plan and measurements would be of permanent service to those who are interested in Hampstead topography. I may add that the unintelligible word "gule" in Mr. Gray's communication (col. 2, l. 11) is a misprint for *gate*.

W. F. Prideaux.

Kingsland, Shrewsbury.

"Orts" (8th S. x. 157).—Explained in my 'Etymological Dictionary,' and a perfectly common word. It would be curious to learn the name of any reasonable dictionary which dares to omit it. There is no such verb in Anglo-Saxon as *ortlan*, to make worthless; but it has long been a fashion to misspell and misquote Anglo-Saxon words in a way which would be horrifying if applied to Latin and Greek. If there is a Gaelic *ord* or an Irish *orda*, these are mere travesties or borrowings of the English word. It is of pure native origin.

Walter W. Skeat.

[Many replies are acknowledged.]

Burns, his Day (8th S. x. 134).—No doubt Mr. Harry Hems's communication regarding his flying visit to Edinburgh on (I presume) the evening of the anniversary of the birth of Robert Burns is intended as one of those proverbial jokes that are so difficult for a Scotsman to comprehend. As, however, some persons might be disposed to take Mr. Hems's reminiscences too seriously, I should like to say that, as a native of Edinburgh, I have never witnessed such disgraceful scenes as your correspondent endeavours to depict, and my belief, derived from long personal observation, is that his statements are much exaggerated. I should also add that in no part of Scotland do the natives pronounce Burns as Buns, and that Edinburgh can in no special sense be called Burns's city. I suspect that the so-called portly Scotsman in the "Waverley" hotel, who was so shocked at Mr. Hems's query, "Who is Buns?" was an Englishman in disguise.

J. A.

Edinburgh.

"Toto cælo" (8th S. vii. 346, 494; viii. 352, 513).—May I be allowed to point out to your esteemed correspondent the Rev. Ed. Marshall that the quotations given by him from Polydore Vergil and Macrobius appear above my name at the first reference? The Latin phrase seems to be used by us only in the expression "to differ *toto cælo*." I am sorry that no correspondent has yet produced a passage for its use earlier than 1727—of course I mean from an English author. Many thanks to Mr. Marshall for his quotations from Erasmus, which I had overlooked.

F. C. Birkbeck Terry.

"Bobtail" (8th S. x. 95).—Bailey (1733) defines *bobtail* as being a term used in archery for "the steel of a shaft or arrow that is small breasted, and is big towards the head." Is it not possible that archers were present at the Masque of Flowers, and the music of the bobtails alluded to is a poetical expression for the whizz of their arrows?

G. Yarrow Baldock.

Debarkation (8th S. ix. 247, 338).—Since receiving Mr. Rayner's courteous reply I have learnt that down to the year 1830 the landing of the French in Algeria took the first place as a debarkation, nine thousand men being landed in one "day"—twelve hours, I suppose. Has this number ever been exceeded in the time mentioned?

X.

Austrian Lip (8th S. ix. 248, 274, 374; x. 15).—Mr. Percy Simpson quotes Ben Jonson and Shirley in reference to the beauty of this feature. According to Sheridan there would appear to be two opinions. In the "fancy portrait" of an unlucky lady, sketched by the Scandal in Lady Sneerwell's drawing-room, we have "an Irish front, Caledonian locks, Dutch nose, Austrian lips, complexion of a Spaniard, teeth à *la* Chinoise.....her nose and chin the only parties likely to join issue." Truly a "collection of features." The fact that the noun is used in the plural may make all the difference.

George Marshall.

Sefton Park, Liverpool.

F.R.S.A. Ireland says "Margaret, sister of Edward IV., was Charles the Bold's second wife, and Mary of Burgundy was his daughter by his first wife." According to George's 'Genealogical Tables illustrative of Modern History' Margaret of York was Charles the Bold's third wife, his first (by whom he had no issue) having been Catherine, daughter of Charles VII. of France, and his second, the mother of Mary of Burgundy, Isabella, daughter of Charles, Duke of Bourbon.

H. E. T.

Henry Justice (8th S. ix. 368; x. 81).—The concession *de minimis non curat* has, in my experience, never been claimed for 'N. & Q.' Hence I do not fear to incur the imputation of hypercriticism by pointing out that "Central Criminal Court" should be Old Bailey. The former tribunal was not constituted until nearly a century after the date of Mr. Justice's trial, viz., in 1834. The reference should be 'Old Bailey Sessions Papers.' It may help other explorers to give the B. M. press-mark, somewhat difficult readily to disinter, P P. 1349 a. 30, &c.

Nemo.

Temple.

The Hicks Family (8th S. vii. 347, 417, 471; viii. 74, 153, 278; x. 130).—In the notice of this family at the last reference it is stated that William Hicks, of Shipston-on-Stour, "had a son William, rector of Stretton-super-Fosse and vicar of Campden, Glos." I have a list of the vicars of Campden,

and I do not find this name; but the Rev. Henry Hicks was vicar of Campden and rector of Stretton from 1661 to 1708, nearly fifty years. No doubt this is the same. He was born 1630, and married Mary, daughter of the Rev. William Bartholomew, the previous vicar. There is a mural tablet to his memory, with a Latin inscription, and the name is there spelt Hyckes. In looking over this pedigree, from John Hicks, who may presumptively have been born about 1430, to the birth of the above Henry Hicks in 1630, I am struck with the apparent fact that in this period of two hundred years there are only four, or at most five, generations. It seems incredible, unless those named all married at an advanced age, which is hardly likely. I just throw out the hint, as it might be worth looking into. The living of Campden came into the gift of Sir Baptist Hickes when he purchased the manor from Antony Smyth at the beginning of the seventeenth century. He was the third son of Robert Hickes, mercer, of Cheapside, and was born in 1551; subsequently he himself carried on a mercer's business at the sign of the "White Bear" in Cheapside, where he amassed an immense fortune. His brother, Sir Michael, was attached to the Court, and through his influence Sir Baptist did a great trade with the courtiers. Subsequently he was raised to the peerage, as Lord Hickes and Viscount Campden, and died 1629. There is a magnificent marble monument to him in Campden Church. He was succeeded in his estates by his daughter Juliana, married to Edward, Lord Noel, who became Viscount Campden in right of his wife. From this marriage is descended the present Earl of Gainsborough, now lord of the manor.

J. R. N.

Campden, Glos.

JACOBITE SONG (8th S. x. 95).—This song was exhibited among the Stuart pamphlets in the British Museum a few years ago. I do not think that the author's name was given :—

*The Blackbird; or, the Flower of England flown* (1717).

Into a fair morning, for fresh recreation
I heard a fair lady was making her moan,
With sighing and sobbing and sad lamentation,
Saying, My Blackbird most royal is flown.
My thoughts they deceive me, and so they do grieve me
Yet still I am paid, with sad misery,
Though death would blind me, as Cupid assigns me,
Yet my Blackbird I 'll seek out, wherever he be.

Once in fair England my Blackbird did flourish,
He was the chief flower that in it did spring;
Prime ladies of honour his person did nourish,
Because that he was the true son of a king,
But since false fortune, which still is uncertain,
Hath caused this parting betwixt him and me,
Yet his fame I 'll advance, in Spain and in France,
I 'll seek out my Blackbird, wherever he be.

The birds of the forest are all met together,
The turtle hath chosen to dwell with the dove,
And I am resolved, in foul or fair weather,
Once in the spring to seek out my love.

He is my heart's treasure, my joy and my pleasure,
So I 'll take the plains (love) for to follow thee;
Who art constant and kind, courageous in mind,
So the Lord bless my Blackbird, wherever he be.

In England my dear love and I were together,
Where he was courageous and noble of heart,
But woe to the time when first he went thither;
Alas! he is forced away to depart.
In Scotland he 's deemed, and highly esteemed,
In England a stranger he seemeth to be,
Yet his name shall remain in France and in Spain,
And my Blackbird I 'll seek out, wherever he be.

What if the Fowler my Blackbird hath taken,
Then sighing and sobbing shall all be my tune.
Although for a time he hath me forsaken
I hope for to see him in May or in June.
I will go through fire, through mud and through mire,
My love 's so entire in every degree,
He is constant and kind, courageous in mind,
Now the Lord bless my Blackbird, wherever he be.

It is not the ocean can fright me from danger,
For I like a pilgrim can wander forlorn.
A man may have friendship of me that 's a stranger
More than of him that in England is born.
I pray Heaven so gracious, and Britain so spacious,
Though some there be odious to him and to me,
Yet his name shall remain in France and in Spain,
And I 'll seek out my Blackbird, wherever he be.

Since young men and maidens do choose by election,
Why may not my true love and I prove as kind?
I pray Heaven to send him a blessed protection
And me some success my landlord to find,
Albeit he were stripped and totally nipped,
So stripped as He that was humbled for me,
Yet his name I 'll advance in Spain and in France,
The Lord bless my Blackbird, wherever he be.

A. M. B.

Beckenham.

"A NELSON" (8th S. x. 156).—"A Nelson" is a wrestling chip, and has, I imagine, nothing whatever to do with the hero of Trafalgar or with his ship the Victory. I should think it most probably took its name from the first or most celebrated user of that particular fall. There are two "nelsons"—the "half-nelson," and the "double-nelson." The first is thus described :—

"As you face your opponent, grasp him by the right wrist with your left hand, then thrust your right hand quickly under his arm, while you firmly seize him by the neck and press his head forward. Your adversary is then completely in your power, as you can quit his right hand, and, by clasping him round the waist, give him the Cornish 'heave' on to his back."

The "double-nelson"

"is very difficult to put in practice, and can only be performed upon a slender individual. To get behind an opponent, put both your arms under his, and clasp your hands behind the back of his head, is not an easy matter in the case of a broad-shouldered man; whereas a comparatively slight exertion on the part of a very big man will enable him to accomplish his object when he has a much smaller antagonist to deal with. The double nelson is forbidden at most wrestling gatherings in this country."—'Wrestling,' by Walter Armstrong ("Crossbuttocker"), London, George Bell & Sons, 1892, pp. 41, 42.

THOMAS J. JEAKES.

REV. G. A. FIRTH (8th S. x. 153).—W. B. pronounces almost unique the case of this cleric, who was curate and vicar of the same parish for forty-four years. Cases of half a century in one incumbency are not so very rare. Thus Archdeacon Holbeck, late of Coventry, has just resigned Farnborough, near Banbury, after holding it since 1842; and W. B. should not have forgotten Archdeacon Denison's parochial jubilee shortly before his death. But the chances are that the following, which is quite correct, is in every way not only almost, but quite unique. The Rev. Charles Wedge took his degree, was ordained both deacon and priest, and made vicar of Burrough Green, near Newmarket, all in the one year 1805, held that same parish for seventy years, and died in 1875, aged ninety-five.

C. F. S. WARREN, M.A.

Longford, Coventry.

Under the above heading a correspondent seems to think a parson's residence in one parish for forty-four years almost unique. This is not so, however. In the *Western Morning News* for 17 Aug., the death was announced of the Rev. John Richard Pretyman Berkeley, for fifty-two years vicar of St. Cleer (Cornwall), in whose vicarage he died 15 Aug., aged eighty years. Lunching with the venerable old gentleman not long ago, he told me he and his two predecessors had held the living successively for (I think) over one hundred and sixty years. The Venerable Archdeacon Denison, who died 21 March in this year, was fifty-one years vicar of East Brent (Somersetshire). My life-long friend, and an old and valued correspondent to these pages, the Rev. Alfred Gatty, D.D., vicar of Ecclesfield (Yorks), went to the living he still holds 23 Sept., 1839, *i. e.*, fifty-seven years ago, and when last I saw him was almost as vigorous as ever. HARRY HEMS.

Fair Park, Exeter.

GORDONS IN CO. TYRONE, IRELAND (8th S. x. 50).—It will be a difficult matter to trace the above to a Scotch family, owing to the absence of registers in Ireland. The information given is meagre, the arms, crest, and motto being the only materials to work upon; any conclusion arrived at will be one of conjecture. The arms, Azure, three boars' heads couped or, belong to Gordon of that ilk, co. Berwick, the old stock, and were afterwards used by the Seaton family, Earls of Huntley, one of whom married the heiress. The Gordon family of Lochinvar, co. Kirkcudbright, and Penningham, co. Wigton, Viscounts Kenmure, were descended from the family of co. Berwick, and carried for their arms, Azure, three boars' heads erased or, armed and langued gules. Motto, "Dread God." Gordon of Aston and Earlston, co. Kirkcudbright, barts., a cadet of the Lochinvar branch, had for arms, Azure, a bezant between three boars' heads erased or. Crest, a dexter hand holding a scimitar proper. Motto, "Dread God." The Gordon family were numerous in Galloway, which being in close connexion with the north of Ireland, it is probable that some may have crossed over to improve their fortune. I find that Sir Thomas Gordon, of Earlston, married Ann, daughter and heiress of William Boick, merchant, of Edinburgh. JOHN RADCLIFFE.

"CHAFFER"=TO TALK MUCH AND IDLY (8th S. x. 134).—MR. EDWARD H. MARSHALL's note exhibits a curious inadvertence with regard to the 'New English Dictionary.' Had he carried his eye down the column in which "chaffer" is given he would have found, *sub* "Chaffering, ppl. a.," referred to *sub* ¶ 5, "To *chaffer*," the very quotation from Mrs. Browning which he has adduced. For the verbal noun *chaffering* the following quotation may be added to those given in the 'N. E. D.':—

> Or lulling random squabbles when they rise,
> *Chafferings* and chatterings at the market-cross.
> Tennyson, 'The Holy Grail,' 1870, p. 66.

F. C. BIRKBECK TERRY.

Have we not the little chiff-chaff, "with its song remarkable for richness and variety," one of the first of our birds to return to us when winter has passed, and the merry chaffinch, with its lively ("twink, twink") call note and varied song, quite as early a visitor? In Germany, I believe, the great variety of this bird's call and song has been carefully noted, and with a great deal of accuracy, while "no price is thought too high for a well-voiced specimen." Hence the proverb, "Such a chaffinch is worth a cow." R. W. HACKWOOD.

AUTHORS OF QUOTATIONS WANTED (8th S. x. 177).—

> When Eve had led her lord away, &c.

These lines are by Oliver Wendell Holmes, and are entitled 'Album Verses.' ED. PHILIP BELBEN.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*English Literary Criticism.* With an Introduction by C. E. Vaughan. (Blackie & Son.)

IT is curious how much of the best literary criticism is written by poets. Of the nine writers selected as representative of the development of English critical method, six take position as recognized poets, while for one or two others, that is for nearly all, the more fervent disciples would claim the title. There is, of course, little that is remarkable in this. The poet, like the painter, counts naturally among the best judges of his own art, though the latter, whose natural medium is not words, may have some difficulty in rendering intelligible or convincing the message he has to deliver. In selecting for a second volume of the "Warwick Library," in praise of which we have already spoken, the greatest literary critics, Mr. Vaughan leads off with Sidney and concludes with Walter Pater. Between these two poles he includes Dryden, Johnson, Coleridge, Hazlitt, Lamb, Shelley,

and Carlyle. That this is absolutely the best selection that could have been made, who shall say? In the case of Mr. Pater, Mr. Vaughan has to make a sort of apology, since the subject of the essay is pictorial, consisting of Sandro Botticelli. A case might, indeed, be made out for Addison, whose criticisms of Milton exercised an influence upon literature stronger than that of most of those with whom he is *not* in this case associated. The selection is, at least, good enough, and the specimens of each writer that are given may be reread with pleasure. Quite arbitrary are the divisions that Mr. Vaughan imposes, but while we think others would do equally well, we are not disposed to quarrel with them. The introduction is thoughtful, and to a great extent convincing. If the entire volume is less pleasing than the previous volume of pastorals, the fault is not in the editor, but in the subject, since criticism must always be less delightsome than poetry. Sidney's 'Apologie for Poetry,' Hazlitt's 'Lectures on English Poetry,' and Shelley's 'Defence of Poetry,' are familiar to all students of literature. Dryden's preface to the 'Fables' we return to after many years; Johnson's 'Account of the Metaphysical Poets' is as good a specimen of his sound instinct, when his incapacities or his prejudices do not come in, as could well be chosen. Of Lamb three specimens are given: the essays on 'The Artificial Comedy of the Last Century'—we have not very long to use the phrase—on Webster's 'Duchess of Malfi,' and on Ford's 'Broken Heart.' Who could afford to lose any of these? Carlyle's contribution concerns Goethe. The new volume continues worthily the series, which is in all respects attractive.

*The Life and Legend of S. Vedast.* By G. Sparrow Simpson and W. Sparrow Simpson, D.D. (Privately printed.)

*Suum cuique.* It was in the fitness of things that the erudite Rector of St. Vedast's should do what none of his long line of predecessors, extending back to 1291, ever essayed, by bringing together all that is known about the ancient saint who is the patron of his church. There are only two other churches in England that bear this unusual dedication, one at Norwich, the other at Tathwell. Dr. Sparrow Simpson has sent us a privately printed volume, written in collaboration with his daughter, which deals very fully with the subject. It is the result of much careful research, and abounds in curious lore.

St. Vedastus, who was born in the middle of the fifth century, became Bishop of Arras, where his memory is still held in honour, and played an important part in bringing about the conversion of Clovis to the Christian faith. Monkish legends did not fail to assign him his due measure of miracles, specimens of which are here given from a life of the fourteenth century. How the French saint gained a footing in this country is quite unknown; Dr. Simpson conjectures that one Ralph of Arras, who was Sheriff of London in 1276, may have had something to do with his introduction. It is well known that Foster Lane, in which his church stands, is so called from a corruption of the name Vedast, which passed through the various forms Veast, Vaast, Viast, Faste, Fastre, Fauster, and finally became Foster before 1548. Dr. Simpson has not attempted to account for the appended *-er;* it is an instance of the philological axiom that words ending in *-st* have a tendency to assume the suffix *-er*, as we see in such words as *chorister, barrister, register, sophister*, and others. The foreign name ran a different course in Norwich, where St. Vedast's Lane, after an intermediate period when it was known as St. Veist's, became popularized into St. Faith's Lane.

When a man of learning allows himself to expatiate beyond the strict limits of his subject in the larger liberty of excursuses we generally obtain something of special value. Dr. Simpson in his appendices certainly overflows with matter of antiquarian and ecclesiastical interest. One note, for instance, on church labyrinths, formerly used as a means of penance, deals with a subject that is not a little curious. This charming volume is illustrated with tracings and facsimiles from ancient windows and manuscripts.

*Res Judicata.* By Augustine Birrell. (Stock.)

VERY welcome is a cheap edition of these brilliant, aggressive, and most readable papers. In their new form they are likely to enjoy a deservedly wide circulation.

THE *Journal of the Ex-Libris Society* reproduces two book-plates by Mr. E. D. French, of New York. One of these is designed for Miss Maria Gerard Messenger, and is very elaborate. A second is that of the Club of Odd Volumes, Boston, U.S. The Ex-Libris of the Ulster Club, Belfast, also given, is very quaint. Some congratulations are naturally expressed on the honours recently bestowed upon Sir Arthur Vicars, Ulster King of Arms, who is the president of the Society.

IN the *Fortnightly*, Madame Yetta Blaze de Bury writes on 'Edmond de Goncourt,' and, naturally, on Jules also. She tells us that Jules was so delicate, so pink-and-white in complexion, that when on walking excursions with his brother, who had a military carriage and bearing, Edmond "was always taken for some gay Wilhelm Meister travelling with a disguised lady." One reads with much interest the literary criticism, but wonders why Manette Salomon is passed over in silence. Another literary article is by E. V. Lucas, 'Some Notes on Poetry for Children.' We are not sure that we agree with the author's arguments; but we confess that since Isaac Watts gave his terribly misleading doggerel, telling children that the rose was "the glory of April and May," and the like, the verses written for the delectation or improvement of children have often been sorry stuff. 'The Humanities of Diet,' by H. S. Salt, is a plea for so-called vegetarianism. The writer foresees the time when the use of slaughter-houses will be foregone, and that of flesh as a chief source of food supply will be abandoned. It requires a sanguine faith to believe in these things; but the poet, who goes before the legislator, is on Mr. Salt's side. Does not Shelley predict that man will some day

> Kill the lamb that looks him in the face;

and Goldsmith—we quote from memory—dramatically assert—

> No flocks that roam the forest free
> To slaughter I condemn;
> Taught by the Power that pities me,
> I learn to pity them?

J. and E. R. Pennell have a very thoughtful paper on Millais.—The *Nineteenth Century* opens with a poem by Mr. Swinburne on 'The High Oaks: Barking Hall, July 19, 1896.' On 19 July, 1809, as a reference to Burke shows us, Lady Jane Henrietta Swinburne, the poet's mother, was born. The accomplishment of Lady Jane's eighty-seventh year justifies her son's congratulations. The Rev. Dr. Jessopp contributes an historical article on 'The Baptism of Clovis' in the Cathedral of Reims, on Christmas Day, 496. The fourteenth centenary of this event is to be commemorated in France, though the Government looks askance on such celebrations, and insists *surtout pas trop de religion*. Mr. Frederic Harrison holds that the influence of John Stuart Mill on the present age is slight compared with that it exercised a generation ago, and wishes that Mr. Morley would undertake the task of writing a biography of Mill, to which he is to some extent pledged. That the

influence of Mill is failing we sorrowfully concede. That a biography, even from the pen of Mill's disciple Morley, would do much to arrest the decline we scarcely believe. Mr. Aubrey de Vere supplies 'Some Recollections of Newman,' whom he followed to Rome. Dr. Emil Reich explains the cause of 'The Jew-Baiting on the Continent.' Mrs. Frankland insists on the advantage, for hygienic reasons, of having sterilized milk. Mrs. Walter Creyke, writing on 'Sailing for Ladies on Highland Lochs,' convinces an unprejudiced reader that they had better not attempt it. 'A Northern Pilgrimage,' by Sir Wemyss Reid, extends no further than Newcastle. It illustrates fully what most of us "whose beards are grey" have felt, that "the man who, after the lapse of a generation, revisits the home of his youth, must, of necessity, sojourn among ghosts." To which we will only add that it is not necessary to go so far for the purpose. To such as he describes ghosts haunt the hearth, the club, the bedroom—alas! even the editorial chair.—Sir John Harrington is the subject of a paper in the *New Review*. The skittish author of 'The Metamorphosis of Ajax' and translator of Ariosto has hitherto attracted little attention among the contributors to magazines. Little that is exact is known concerning his life, and the contribution now made to our knowledge is not especially important. Under the title 'The King's Minion'—which has, we fancy, an import beyond what the writer intends—Mr. Charles Whibley writes on Francis Weston, favourite and victim of Henry VIII. Mr. H. L. Stephen deals with 'Cobbett's English Grammar,' which is said to be still popular. 'The Bayreuth Hallucination' of Mr. Runciman conveys in its title an unmistakable indication of the point of view from which it is written.—'Midsummer in Southern Spain,' by Elizabeth Robins Pennell, in the *Century*, is accompanied by good pictures by Joseph Pennell of spots in Seville, Cadiz, Cordova, Algeciras, and Ronda. 'The Author of "Uncle Tom's Cabin"' is illustrated by pictures and autographs from the family collection and other sources. 'Prehistoric Quadrupeds of the Rockies' depicts some sufficiently grim monsters, reconstituted, in most cases, from skeletons. 'The Gold-fields of Guiana' are well portrayed. The penultimate instalment of Mr. Sloane's 'Life of Napoleon Bonaparte' appears, dealing with his abdication and his return from Elba. We place this foremost among the contents of the magazine, and shall be glad to see it in a separate volume.—*Scribner's* devotes a considerable space to the consideration of 'The New Olympian Games.' The article is profusely illustrated. Most of the designs are of unimpeachable modernity, though in the discus throwing we see the attitudes reproduced of well-known statues. Mr. Brander Matthews writes very eulogistically of the late H. C. Bunner, linking a reputation not very loudly echoing in England with that of Frederick Locker-Lampson, Austin Dobson, or Oliver Wendell Holmes. 'On the Trail of Don Quixote' is concluded. It is pleasantly written. The illustrations are, however, sketchy and faint. 'Country Roads' is pleasing.—In the *Pall Mall* appears an appetizing paper on 'The Country and Towns of the Dart,' with admirable illustrations of Totnes, Dartmouth, Bury Pomeroy Castle, and other spots of interest. Not less excellent is the account of the Vivaria at Lilford Park, founded by the late Lord Lilford. Few people are aware that such an ornithological collection exists in private hands. Mr. Morse Stephens begins the rehabilitation of Marat. Who, in the end, is to be left in ignomony? A paper on 'Schlangenbad' merits attention.—Rather outside the line of ordinary magazine articles is that in *Temple Bar* on Henry Lawes. According to the writer, it was Lawes who engaged Milton to write 'Comus.' 'Satires and Satirists' begins with Langland's 'Vision' and ends with Mr. Alfred Austin. It gives some fair specimens of satire. Mr. William Roberts writes on 'Romney as an Investment.' There is also a good contribution on 'Selborne and Gilbert White.'—'The Man Pepys,' in *Macmillan's*, deals with the recent developments of the diarist in much the same fashion in which 'N. & Q.' has dealt with them, declaring that the candour of his revelations would be declared a thing impossible if it had not been done. 'The Songs of Yesterday' deals agreeably with old Breton poems, many of which are very striking.—'Hogarth's Player-Friend,' by Mr. W. J. Lawrence, contributed to the *Gentleman's*, gives a studious and yet vivacious account of James Spiller, the actor. 'Yosemite Memories,' by Mr. Gleadell, inspires a wish to repeat the writer's experience.—In the *Cornhill*, General Maurice writes an interesting paper on 'Assye and Wellington,' the only fault of which is that it is too short. The Bishop of Peterborough gives a full account of 'The Imperial Coronation at Moscow.' Mr. Cornish tells one 'How to see the Zoo' to advantage. 'Pages from a Private Diary' are continued.—Mr. Austin Dobson sends to *Longman's* a capital account of 'Mary Lepel, Lady Hervey.' 'Röntgen's Curse' is very grim and uncanny.—'Wilmington and the Long Man,' in the *English Illustrated*, has a pleasantly antiquarian flavour that will commend it to many of our readers. 'A Chat with Sir W. M. Conway on Mountaineering' may also be commended. Both are excellently illustrated.—*Chapman's* has, as usual, a capital variety of fiction.—*Belgravia* also is principally occupied with fiction.

CASSELL'S *Gazetteer*, Part XXXVI., extends from Longstreet to Marlborough. It has many articles of interest, including Ludlow, Lostwithiel, Lowestoft, Lulworth, Lynmouth, &c., of most of which views are given.

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LAMBETH PALACE LIBRARY is closed for six weeks, for the usual autumn recess.

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## Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HERBERT MAXWELL ("Coronation Rhymes").—'Mr. Barney Maguire's Account of the Coronation,' 'Ingoldsby Legends,' Pocket edit., p. 69.

CORRIGENDUM.—P. 181, col. 1, l. 24 from bottom, for "Rotherford" read *Rutherford*.

*NOTICE.*

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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